Wae
789 father told him to shut up. This was another
776 of his familiars. He also had a seven-headed
178 snake as a familiar. I asked what ever happened
[825] to these familiars, and he said that they do not appear any longer because the people do not feel the need for them. But if one called them, they could come to the old guru. That is, the familiars are inherited from father to his successor son. This is amazing, and shows clearly that the old guru, at least, and indeed the young one and the kepala kampong, still take seriously much of the old belief despite Christianity. I eased
[123] into this by talking like a kafir myself, as usual, and they came along to a stage of talking in a way that would horrify the priests. At one point the guru stopped and said, "My, we're talking like Kafirs (unbelievers, infidels)." There is plenty left here of the old paganism, and I can see why the priest said it would be easy for them to slide back into their former habits.

241 People must keep quiet when the crops are
824 growing as they would scare away the food spirit in the plants otherwise. When there is a harvest there are feasts and many gatherings. This may be the reason for the harvest feast pattern.

361 Wailolong was originally located in the hills. Then they moved down to the coast where there is a crossroads at Okka. After that they moved only about thirty years ago to their present location. The first move was the result of the government pressure to make them come down out of the hills. The second move was halfway back to the hills. Leloba has moved only once, that being the original move down from the higher hills. Wailolong and indeed other kampongs here have grown fast in recent years because of cleaner conditions, better medicine, etc. They know this well. Wailolong has grown apace and keeps grow-
000 ing. The houses in the oldest negri lama were

611 I think he[1] said it is possible to pay part of
614 the bride price and then to give some of the
583 children to the mother's group. This is not so
582 important, however, as the usual marriage is endogamous. They prefer to marry within the sib. They may marry out also. They have the same term for all cousins, and may marry with any cross or parallel cousin. Descent is patrilineal. Female descent is traced too, and thus there may occur cases of double descent with patrilineal emphasis and endogamy and clans. This is remarkable.

784 They also have totemism here with animal de-
824 scent and tree descent. A member may not kill or eat the animal totem and may not cut or burn or use in any way the wood of the tree totem.
583 Two of the latter are ficus and lontar. The
554 amount to be paid as a bride price is a matter of pride. Many kampongs have only one voi,
614 but others have several.

197 The language of Ngada is related to that of
193 Ende and is very close to Nageh. Manggarai speech, however, is quite different. Arndt says there are no affixes in Ngada, but instead they use particles.

614 Correction: Not all voi have women as an-
565 cestors, but most of them do. There are four
582 classes (not three as van Staveren[2] says). These are the nobles (ata gai or gai meze), upper commoners (ata gisa or gai giza), lower commoners (azi ana) and slaves (ata hoō). An upper woman may never marry a lower man, but the reverse is all right. The peo still stand.

124 We talked about the possibility of working in a Ngada kampong, but the Soa area has already been covered, and Arndt has a book nearly ready on the sociology of Ngada. There is practically nothing on Manggarai, so we decided to go to Ruteng first. We left in the afternoon, and after a hard drive, largely in the rain, we

[1] [i.e., Arndt, pastor in Ngada area--Analyst]
[2] [See bibliography, cit. 113--Analyst]

We

614 166 All the people in Weol gelarang are of va'u Weol. There is one exception, the va'u Tjepang. These folk came in before from Boleng, in North Manggarai. They settled in kampong Weol, but when things became crowded, they went below to kampong Tjantjar. The latter alone has many people who are not of the va'u Weol, except for real newcomers, such as the Ruteng folk in Ndung, who came to work in the gardens (evidently as coolies) and settled down. There are many outsiders in the mixed and new kampong Tjantjar.

614 773 ● 824 784 The original ancestors of the va'u Weol came out of a bamboo at a spot near the present spring below Weol. There are bamboo trees there descended from the original one. The original ancestors were a pair: Vako Dangka and Ine Karas. Not only is the bamboo taboo but also the lusa (red beans). For example, if a child eats these unwittingly, a fowl must be killed. They do not "cut off" the tongue symbolically with a leaf as is done in some other areas.

614 784 562 783 Women from other clans marrying into Weol must take on the taboo of their husbands. A Weol woman marrying into another clan may eat lusa, but only after performing the rite called ela penteng pitak, which means "to clean off the mud." She must take on the totem taboos of her husband's clan. The woman marrying into Weol gives up her own taboos, but must also do the ela penteng pitak. This ceremony involves a pig sacrifice. Thus every woman marrying into another clan must do this rite to give up her own totems. The name of the totem taboo is tjek'ki.

565 632 624 622 [634] There is a nobility which applies to the radjas, dalu, and gelarang. The gelarang are the tuan tanah (and kepala kampong) of the central kampongs of the gelarang districts, for example, Weol. Thus Weol has two gelarang, and Ndung has only one, because the kepala kampong

Weo.

614 of long dead ancestors: Lambar, Rinteng, and Rundu.

784 824 614 The name of the tabooed bamboo of the Weol clan is bamboo belang. It is very thin. The other kinds, for example betong, which is thick, may be cut and used; but this is not so of the belang type. A kind of maize, latung pesi is also tabooed for the members of the Weol clan. But, in this case the taboo is only on the first-born of each family. The first-born is the anak sulung (this is Malay, I think).

632 The present dalu of Rahong lives in the kampong Wankong, in Tjumbi.

621 114 624 I read Coolhaas[1] and checked with his material. There are now two more kampongs in the Weol area since he said thirty-one. Coolhaas is in error in stating that Ladja is the fourth gelarang of Rahong. It is really Ndung. Ladja is a branch kampong of Ndung. The Manggarai name for tuan tanah is tu'a teno. Teno is the kind of wood used for the lodok, the wooden post which is set in the center of the star of fields for ceremonies. At lodok rites there must be a drum and a gong. Either sex may play the drum. Some of the beats are the same for the men and for the women, but others differ by sex. Another term for tuan tanah is tu'a lodok.

624 824 796 [533] [562]

624 423 651 Everyone must pay some kind of tribute to the tuan tanah. This is for his fields, which are basically the property of the tuan tanah. Even the radja, who has fields in Weol, must pay tribute to the tuan tanah. He must also pay tribute for his house space. This tribute is used to defray the costs of feasts.

614 778 [104] Watu Weol (they pronounce w as v and thus this is more correctly spelled vatu veol) is in kampong Ndung, just above the settled area on the side of the highest hill. It is in the form of a rough human figure, which used to have

[1] [See bibliography, cat. 113--Analyst]

524 In the afternoon on the alun-alun in Ruteng we saw a bamboo-clapping game. Two parallel bamboos were placed on the ground, and squatting behind them, facing each other, were two pairs of women. Each pair held two bamboos in their hands. These bamboos were placed athwart the lying bamboos. In unison they banged the bamboos three times against the sticks which were lying down, and on the fourth beat clapped them together, sliding them across on the sticks. Then the girl tried to hopscotch between the moving bamboos so that her ankles would not get caught on the clapping together of the long horizontal bamboos. The clapping went faster and faster--one, two, three, four --until she got caught. A man tried it too, and then some others. This is unique [actually [171] rather widespread in southeast Asia, for example, in Hainan, Philippines, Indo-China]. The mandur said they usually do this in moonlight with long rows of clappers, and with several pairs, male and female, doing the hopscotch stuff. They also have this in Larantuka and Ende.

● 824 Teno does not mean tanah, the latter being the same in Manggarai. Teno means the kind of wood used for the lodok post. Hence, tu'a teno.

342 531 237 [171] On the house ridge of the tuan tanah of Ndung between the wooden buffalo horns is a human head of wood. Could this be related to the Toradja use of human heads berween horns, and also connected with the horn headdresses of the dancers and whippers here? The horns are used only on the houses of the tuan tanah. On other houses different decorations are used. The horns indicate that there is a drum located in the house on which they are placed.

114 Notes from Memmes (Koloniaal Tijdschrift, XX, 1931; (1), 384-390): 1

1 [See bibliography, cat. 113 --Analyst]

342 Also, Lodo seems poorer in general and has fewer and less spectacular stone pillars. Many of the houses here have double front porches, one behind the other.

346 769 237 224 Each of the two sections or kampongs has a female ancestor house, called a bhaga. It is a simple rectangular small house inside of which are many horns, jaws, and a fireplace with an earthen base and three stones on it. Cooking is done therein during feasts. I can see here many clear reminiscences of a hunting level. For example, the jaws seem to indicate this. [171] This is just like Mentawei, and, for that matter, Punan. And the people here still do a lot of hunting. They also have hunting rites.

582 614 The mori ndaru and kepala kampong of Naru is easy to talk with, and he said that they may marry in and out of the voi, but such marriages must be within the same turunan, i.e., there are evidently larger groupings of voi. He said, for example, that the people of Lodo and Naru could intermarry, because they were all descended from Naru. I got a real rise when I asked him about the bapu, i.e., the spirit in the hebuh tree who is also thus in the ndaru, which must have its post made from the hebuh tree. I read that the name of bapu was taboo and they said that indeed this was true, that formerly there was no mention made of it. They still regard this somewhat secretly and looked shiftily when I mentioned it.

776 784 124 ● 824 769

782 346 531 342 When there is a sacrifice they must always smear some blood on the ndaru. The house of the mori ndaru, and any other house which has the elaborate carvings (which are evidently a sign that the owner has built a ndaru) are called soa wadjo. The report I have says that wadjo [789] means strong and also having a sense of magic power.

582 565 When I asked about marriage rules, they were

Wa.

796 held under the ama kebang.
241 Note the food symbolism in these most impor-
782 tant rites. They take place under the barn.
[887] There are present at these ceremonies the old women (in the old days young virgins) who act as tuno wudjo and food divider. The high point is the killing of a pig, and the meat is mixed with the rice and the blood and the four posts are smeared with this food. Everyone eats. The whole thing is completely linked with fertility. And the ancestors are summoned in the litany and are invited to come and eat.

778 There are plenty of holy places, such as the
[346] kampong lama, the place where the tuno wudjo is (what does this mean?), the place where they used to assemble before a war (did they do this before the recent war against Waibalun? Perhaps the few who did the active part of the warfare did). Then there are also holy stones: nubanara, and saonivang. There is also a church or rather a chapel!

The stones are especially important, and this is a real stone cult area. He admits this, and if I had time I could get much about the stories, beliefs, etc., in regard to these stones. I told him about the Stonehenge, the dolmens, etc., and he caught onto this fast.

241 The festival calendar is largely one of agri-
527 cultural feasts. The main ones are at planting and harvest. There are other agricultural feasts too, at all stages. For example, there are festivals at the time of burning the fields, clearing the fields, etc. In all, the agricultural cycle includes thirteen rites. At the thirteenth the harvest comes, and a big time is had by all. Everyone eats and there is a lot of noise. During the growing period everything
[824] is quiet in order not to disturb the spirit of the crops. This is a period of danger and much

We

582 the previous talk of the tuan tanah that there
614 are preferred clans. I will clinch this when I get the va'u membership of the inmarriers.

The next day I started in on some more question in regard to social organization.

[103] Note that the name of the kampong below is
346 Tjantjar, not as I have spelled it above [Tjantsia]. I went there halfway through the morning as I heard drums and gongs. There were girls (looking very Hawaiian) sitting on the porch of the house next to the new one of the tuan tanah now being built. The timbers are up. It will be a rectangular house, although the one it replaces was round (I made a photo of the latter only a month ago, which shows how fast the old type is vanishing). The drums and gongs were being beaten because this is necessary when a new tuan tanah house (rumah gong-gendang) is being built.

346 There were several drums and several gongs
533 (and I found that each tuan tanah house has
776 several of each). They must be beaten all the
●824 time, with short pauses, and the girls take
[562] turns. The men may help too (for garden beating, only men may play the instruments). This has to go on all the time while the big house is being built. The reason is that the wood (always spirit-ridden here) must be constantly kept pacified and told that it is being used for a great purpose, a big house. For ordinary houses this is not necessary. (I wonder if the idea is also in order to get the wood used to being in a rumah gong-gendang?) Before the trees are cut for the wood, they are told that they are being cut for a high purpose. Each grove of trees has a local spirit called darat. These are tree spirits. The generic word for spirit is ro.

778 I notice each day on my way here that there is
776 a grove of fine trees standing isolated on a
824

Wa.

778 high hill, which is otherwise bare, like most
776 of the land here. It is taboo, as special
824 darat dwell here. And now I see many such sacred groves in the hills, carefully left when the land was cleared. It is as though they have to leave places here and there for the darat whose trees have been largely cut away. One has to watch out for feelings of the spirits always. The assistant also uses the word roro for spirits in general.

346 As the big timbers are carried in, the bear-
776 ers sing all the time, moving about slowly, and
533 telling the setan not to sit on the timber and
824 make it heavy. A small girl, elaborately dressed, sits on the timber, showing the setan that someone is already sitting there, so that they won't. A flag is set on the timber (now usually a merdeka, red and white flag) to show the kampong folk from two to three kilometers away that they are coming. In the kampong, they begin to beat gongs and drums "to receive the wood" into the kampong. They may not be quiet as the wood enters. There is much singing, etc.

[335] While the carpenters are at work with modern tools on the house, the gongs and drums are beaten constantly (technology and adat). There has been trouble here in Tjantjar with the tukang from Ruteng. The timbers were already set
[578] when an argument started over the contract, etc. Tempers rose, and the carpenters picked up their tools and left for Ruteng. I saw them on the road two days ago. Now the kampong folk are worried stiff because there lies the wood and there is the wood in the half-finished house, and nothing is being done. The wood may get impatient or angry, and if so they will always have trouble with the house. And this is important, as it is the main house, the cult house,
[753] of the kampong. Also, if the wood gets angry, there will be illness and all sorts of troubles.

War

346 there will be illness and all sorts of troubles.
●824 They beat the gongs and drums to keep the wood
533 satisfied and I suppose to make it think that
776 the work is going on. Also, I notice that a few men carry planks up now and then to the rafters, perhaps making as though they were carrying on the work. Meanwhile a delegation is in Ruteng to persuade the carpenters to return. The situation is desperate, and perhaps the folk regret having argued with the tukang in the first place. They must "make the wood cool," they say. This is dramatic.

I also noted that a pig was being skinned in the shed nearby. This is for the workers, but it had been ritually killed with prayers, etc. The drum and gong rhythms constantly changed, and the girls are really clever. This
[562] is beautiful stuff. There are beats which are peculiar to men and women, and also some which are used by both. These people are really virtuosos. All day the women sit thus, doing their duty by the wood spirit.

There is a main post in the rectangular house too, and when it is set in, animals are killed and blood is placed in the hole.

342 Until about ten years ago all houses here
178 were round. Today there are very few of the
346 old round houses left. Cornelius[1] says there is scarcely a single tuan tanah round house left, because everyone must contribute to the cost of a new one, and when they build one they want one that will be a strong rectangular type so that it will last for a long while. The cost of
[435] this new type tuan tanah house is nearly fl. 3000.00 in addition to the free labor contributed. Each family contributes to the cost and also gives animals for the workers, ceremonies, etc. It is a big thing.

342 I went into one of the two round houses left
178 in Tjantjar. It is a bit different from the

[1] [i.e., the assistant--Analyst]

We

538 but many are still remembered. I get the idea that the decline here is not so great as in many other areas.

484 There is practically no desire here yet to go to places which are "happier."

721 266 There was no head-hunting here at any time, nor was there any cannibalism, although they did drink blood for revenge pleasure in war. There was no human sacrifice and no torture.

681 The death punishment was given for murder, a slave having sex relations with a kraeng woman, primary incest (but more distant incest was punished by a purifying rite only). The way the death punishment was carried out here and in Pongkor was to throw the victim down into a river from a high point.

411 231 Note: To kill a beast the people here use a spear or a long knife. It is nearly always the latter.

778 824 The tjompang tree may be only either waringin or dadap.

515 I see plenty of lice-plucking here. The pretty wife of the head guru I saw plucking the head of another woman. And I see this all over. And here, judging by the smell, they seldom bathe. I see no bathing places. Toilets are evidently holes in the ground enclosed by a screen. I don't remember seeing lice-plucking in Makassar or Buginese areas, but perhaps they do it too. I also do not remember seeing it in Ambon. The Toradja certainly do it. Note that the Endenese and people in Larantuka bathe. The Toradja don't. I think it is probably mountain people (especially the dirty Ngada) who do not bathe and also who have more lice. In this regard, note the Manggarai Ngada, Toradja, and Batak. The Minangkabau, although living in the mountains, bathe (a sign of former coastal life?).

124 Thus ended the Manggarai work, and the as-